נֶתֶר m. *nitre* (Gr. νίτρον, λίτρον), prop. *natron* of the moderns, *fossil alkali, potash* (different from בֹּרִית vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, Beyträge zur Geschichte der Erfindungen, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתּשׁ prop. TO PLUCK UP plants (see Hophal); hence—(*a*) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(*b*) *to expel* nations from a land (opp. to נָטַע), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשַׁת (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes *a prop, support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׂ, see Lehrg. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַב, סוּר, or with the letter שׂ, as שָׂמַח, שׂוּם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׂ, as סָכַל to be foolish, שָׂכַל to behold, to understand, סָכַר to shut up, and שָׂכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׂ, as שְׂאֹר, Ch. סְאוֹר leaven; שָׂבַר, Ch. סְבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׂכַר Ezr. 4:5; שִׂכְלוּת for סִכְלוּת folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׂ in Arabic ش is commonly used; for ס س, as סָגַד سجد to adore; אָסַר اسر to bind; בֹּסֶר بسر a sour grape; כָּסָה كسا to cover; more rarely ش, as סְתָו شتو winter.

In the Hebrew language itself, and in the Aramæan, ס is not unfrequently interchanged—(*a*) with the harder שׂ, as סִרְיוֹן and שִׁרְיוֹן a coat of mail; כָּנַס Aram. כְּנַשׁ to gather; סָכַן and שָׁכַן prop. to inhabit; סָפַח and שָׁפַךְ to pour, etc.; compare סָלַל, סָפַר, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(*b*) with ז and צ; see under those letters.

סָאָה an unused root; Arab. سأا *to extend, to expand;* also to cut off anything extended, as a cloth; hence perhaps *to measure* (see מָדַד); whence—

סְאָה plur. סְאִים f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word בְּסַאסְּאָה Isaiah 27:8; contr. from בְּסְאָה־סְאָה (with Dag. fort. conjunctive; like מַלָּכֶם for מַה־לָּכֶם), *to measure* (and) *measure* (je nach dem Maaße), i. e. moderately; comp. בְּמִשְׁפָּט Jer. 10:24; and לַמִּשְׁפָּט Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that בְּסַאסְּאָה is for בְּזַעְזְעָהּ (root זוּעַ), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֵיפָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָאתַיִם for סְאָתַיִם 2 Kings 7:1, 16; in the Syrian manner contr.; like מָאתַיִם, מְאָתַיִם. From the Aramæan form ܣܐܬܐ has arisen Gr. σάτον, which is used by the LXX., the writers of the New Test., and Josephus.

סְאוֹן m. *a shoe;* specially a military shoe, *caliga;* to be distinguished from the *ocrea* (מִצְחָה). (Chald. סֵין; Syr. ܣܐܘܢܐ). Isaiah 9:4, כָּל־סְאוֹן סֹאֵן "every shoe of him that is shod," i. e. of the soldier. From the root—

סָאַן—(1) pr.; apparently TO BE CLAYEY, MIRY; compare Chald. סָאן, סְיָן; Hebr. טִיט clay; kindred to

the noun טִין clay. Hence סְאוֹן a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. ܣܐܢ. Part. סֹאֵן; see סְאוֹן.

סַאסְּאָה Isa. 27:8; see סְאָה.

סָבָא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up, absorbing*, which is expressed by onomatopoetic words, as شرب, *sorbere;* with the insertion of *l*, schlürfen; with the omission of ר, Anglo-Sax., *supan;* Germ. saufen; [Eng. *to sup;*] and in Greek, by the omission of the sibilant, ῥοφέω. שָׂבַע appears to be of the same origin), Isa. 56:12. Part. סֹבֵא *a drunkard*, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סְבוּא *drunken*, Nah. 1:10. Hence—

סָבָא Eze. 23:42 כתיב i. q. קרי סוֹבְאִ; and—

סֹבֶא m. suff. סָבְאֵךְ—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סְבָא (fort. i. q. Æthiop. ሰብእ: a man; compare סְבָתָא, סַבְתְּכָא), [*Seba*], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2), seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Petraischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סְבָאִים Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplemm., p. 1707.

סָבַב pret. fully and defect. סְבָבוּ, סַבּוּ, סַבּוֹתֶם, inf. סְבֹב and סֹב, fut. יָסֹב and יִסֹּב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself עַל צִירָהּ on its hinge." 1 Sa. 15:27, וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת "and Samuel turned himself to go away." Followed by אֶל Ecc. 1:6; לְ 1 Ki. 2:15; Ps. 114:3, 5; עַל Hab. 2:16; 2 Ch. 18:31, of a person or place *to* which we turn, and מִן, מֵעַל, מִפְּנֵי of that *from* which we turn away, 1 Sa. 17:30, וַיִּסֹּב מֵאֶצְלוֹ אֶל מוּל אַחֵר "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אֶל אַחֲרַי *to turn oneself back* to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18 15, 30. When used of *things*, it is i. q. *to be brought to, to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by בְּ Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סֹבִּי עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about דֶּרֶךְ שִׁבְעַת יָמִים a way of seven days;" (the words ד׳ שׁ׳ י׳ are really in this sentence the accusative, depending on the verb: compare Arab. نسرى ليلا let us go by night; Plin H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֶל 2 Ki. 8:21; and עַל Job 16:13; Jud. 20:5. Gen. 37:7, וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ "and lo your sheaves surrounded and did reverence;" i.e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. *to recline*, or *sit down* at table. 1 Sa. 16:11, לֹא נָסֹב "we will not sit down." Compare מֵסַב. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed;* followed by בְּ *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [to bring it about] (comp. Arab. سَبَبٌ cause, سَبَّبَ to be the cause, to effect; Talm. סִבָּה cause, pr. a thing or occasion on which something else depends; German Umstand, *circonstance*, from the signification of surrounding; compare אודות), 1 Sam. 22:22, אָנֹכִי סַבֹּתִי בְּכָל־נֶפֶשׁ בֵּית אָבִיךָ "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum.*

NIPHAL נָסַב and נָסֵב Ezek. 26:2; fem. נָסַבָּה for נָסְבָּה (see Lehrg. p. 372; Gramm. ed. x. § 66 note 11); fut. יִסֹּב, יִסַּבּוּ—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by לְ. Jos. 15:3; Jerem. 6:12, נָסַבּוּ בָתֵּיהֶם לַאֲחֵרִים "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22: followed by עַל in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL סִבֵּב i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

Poel סוֹבֵב—(1) i. q. Kal No. 2, *to go about* in a place, followed by בְּ Cant. 3:2. Followed by an acc., *to go over a place* (im Orte umhergehn), Psalm 59: 7, 15; to go round a place (einen Ort umgehn), Ps 26:6. Followed by עַל in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נְקֵבָה תְּסוֹבֵב גָּבֶר "a woman protects a man." [Qu. as to the application and rendering of this passage.]

Hiphil הֵסֵב fut. יָסֵב—(1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 8:14, וַיַּסֵּב הַמֶּלֶךְ אֶת־פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הֵסֵב עֵינָיו מִן to turn away the eyes from, Cant. 6:5. Figuratively, הֵסֵב לֵב פ׳ עַל to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, לְהָסֵב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by לְ of pers., *to* any one. 1 Ch. 10:14, וַיַּסֵּב אֶת־הַמְּלוּכָה לְדָוִיד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. *to lead round*, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, וַיַּסֵּב אֶת־שְׁמוֹ יְהוֹיָקִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(*a*) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23.—(*b*) i. q. Kal No. 2, *to go round* a place, with an acc., Josh. 6:11.—(*c*) i. q. Kal No. 3, *to surround*, Ps. 140:10.

Hophal הוּסַב fut. יוּסַב—(1) *to turn oneself, to turn*, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, מֵסַב, מוּסַב, סָבִיב, נְסִבָּה, סִבָּה.

סִבָּה f. (from the root סָבַב) *turn* or *course* of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נְסִבָּה 2 Ch. 10:15.

סָבִיב m. (from the root סָבַב) subst. *circuit*, 1 Ch. 11:8. Hence מִסָּבִיב *from a circuit, from every side, round about* (πάντοθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. מִסָּבִיב לְ from round about any thing, rings von (einer Sache) weg, Nu. 16:24, 27. In acc. סָבִיב adv. *around*, Gen. 23. 17; Ex. 16:13; and doubled סָבִיב סָבִיב around about, Eze. 40:5, seq.; סָבִיב לְ prep. *around* (any thing), e.g. סָבִיב לַמִּשְׁכָּן around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבִים—(1) those *who are around* any one, i. e. *neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places* (*les environs*), *neighbourhood*. Jer. 33:13, בִּסְבִיבֵי יְרוּשָׁלַםִ "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סְבִיבָיו נִשְׂעֲרָה מְאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבוֹת—(1) *circuits* (die Umläufe), *circles, orbits*, in which any one goes. Eccles. 1:6, וְעַל סְבִיבוֹתָיו שָׁב הָרוּחַ "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבִים No. 2, *circumjacent places* (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סְבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סְבִיבוֹתַי round me, etc.

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׂבַךְ Arab. شبك II. id. Conj. I. to mingle. By softening the letter ב from this root comes the ע״וּ quiesc. שׂוּךְ). Part. pass. Nah. 1:10.

Pual, pass. Job 8:17. Hence—

סְבַךְ m. (with Kametz impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בִּסְבָךְ־עֵץ Ps. 74:5, so that (ָ) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מְנָת־חֶלְקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *menâth*; compare Ps. 11:6; 16:5. A few copies have בִּסְבַךְ from סְבַךְ (of the form קְטַל), of which there is another trace in pl. סִבְכֵי הַיַּעַר Isa. 9:17; 10:34.

סֹבֶךְ with suff. סֻבְּכוֹ (Dag. forte euphon.), Jerem. 4:7, id.; compare שׂוֹבֶךְ.

סַבְּכָא Chald. f. Dan. 3:5, and שַׂבְּכָא verses 7, 10, 15; *sambuca*, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נֶבֶל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סוּמְפֹּנְיָה, a word clearly of Greek origin.

סִבְּכַי (for סְבַךְ יָהּ "the wood of Jehovah," i.e. crowd of the people of God, comp. סַף), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, מְבֻנַּי); 20:4; 27:11.

סָבַל fut. יִסְבֹּל TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively *to bear griefs, sins*, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حامل carrying, bearing in the womb, ثقل, to be pregnant, to bear in the womb. Syr. ܡܣܒܠܐ laden, gravid.

HITHPAEL הִסְתַּבֵּל *to become burdensome*, Eccl. 12:5. Hence the four following nouns.

סְבַל Ch. i.q. Heb. also *to lift up* (comp. נָשָׂא), *to raise*.

POAL, pass. *to be erected*, Ezr. 6:3. (Samarit. id.)

סַבָּל m. *a burden-bearer*, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition נֹשֵׂא סַבָּל.

סֵבֶל m. *a burden*, 1 Ki. 11:28; Ps. 81:7.

סֹבֶל m. with suff. סֻבֳּלוֹ (with Dag. forte euphon.) like סֻבְּכוֹ; comp. Kimchi Michl. p. 212; (and this form must not be derived from סֻבֹּל, nor yet from סֹבֵל), *a burden*, Isa. 10:27; 14:25. עֹל סֻבֳּלוֹ "the yoke which (the people) bears," Isa. 9:3.

סְבָלָה or סִבְלָה f. only in pl. const. סִבְלוֹת *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סִבֹּלֶת in the dialect of the Ephraimites, i.q. שִׁבֹּלֶת *an ear of corn*, Jud. 12:6.

סְבַר Ch. i.q. Heb. שָׂבַר TO HOPE. (In Targ. often for the Heb. בָּטַח, קִוָּה. Syr. ܣܒܪ to suppose, to think). Dan. 7:25, יִסְבַּר לְהַשְׁנָיָה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοήσει τοῦ ἀλλοιῶσαι.

סִבְרַיִם ("two-fold hope"), [*Sibraim*], pr. n. of a town of Syria, between Damascus and Hamath. Eze. 47:16.

סַבְתָּה Gen. 10:7 (21 MSS. שׂבתא) and סַבְתָּא 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Σαβάτ, Σαβά, Σαβαί (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סמראי, for which read סמבראי i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סַבְתְּכָא ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זנגאי Zingitani, on the eastern borders of Ethiopia.

סַג pl. סָגִים, see סִיגִים.

סָגַד fut. יִסְגֹּד TO FALL DOWN to worship, followed by לְ Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סְגִד fut. יִסְגֻּד Ch. i.q. Hebr. *to fall down* to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by לְ. (Syr. ܣܓܕ to adore, compare the observations under the word קָשַׁף. Arab. سجد id.; whence مسجد *Mosque*.)

סְגוֹר m. (from the root סָגַר).—(1) *a shutting up, an enclosure*, Hos. 13:8, סְגוֹר לִבָּם "the enclosure of their heart," i.e. præcordium.

(2) Job 28:15 i.q. זָהָב סָגוּר, see סָגַר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

סָגַל an unused root, Ch. סְגַל, סִיגֵל to acquire, סְגוּלָה property; hence—

סְגֻלָּה f. *property, wealth*, private property, 1 Ch. 29:3; Ecc. 2:8. סְגֻלַּת יְהוָה often used of the people of Israel (compare נַחֲלָה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סָגָן or סֶגֶן only in pl. סְגָנִים prop. *a substitute, deputy* (of a prince); hence *a prefect, a governor* (i.q. Arab., Pers. شحنة the letters ח and ג being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סְגַן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רַב סִגְנִין "the chief of the governors" (of the Magi).

I. **סָגַר** fut. יִסְגֹּר (kindred to the verb סָכַר), TO SHUT; followed by an acc. (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by בְּעַד (prop. to shut around; see בְּעַד No. 3, *a*). 1 Sam. 1:6, כִּי־סָגַר יְהוָֹה בְּעַד רַחְמָהּ "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see עַל Job 26:9; 36:30). Job 12:14, יִסְגֹּר עַל־אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לִקְרַאת a pregnant construction, Psalm 35:3, "make bare the spear וּסְגֹר לִקְרַאת רֹדְפָי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סְגֹר or סגור to be a subst., signifying *sagaris*, by comparison with σάγαρις, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וִירִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensitive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita.* Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגוּר *shut*, Eze. 44:1, 2; 46:1; hence *precious;* hence זָהָב סָגוּר precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum;* Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up;* used of gates or doors, Isa. 45:1; *to be shut up, inclosed;* used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סִגֵּר i. q. Hiph. No. 2.—(1) *to deliver;* followed by בְּיַד פ׳ into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut* any one *up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיַד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Preis geben) Deu. 32:30; Am. 6:8; followed by לְ of pers. Ps. 78:48.

Derivatives, מַסְגֵּרֶת ,מִסְגֵּר ,סוּגַר ,סָגוּר.

II. **סָגַר** an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סַגְרִיר.

סְגַר Ch. *to shut, to close*, Dan. 6:23.

סַגְרִיר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סַגְרִירָא, Syr. ܣܓܪܝܪܐ, Sam. אסגר read אַסְגָּר id.)

סַד m. *stocks, nervus*, i. q. מַהְפֶּכֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. ܣܕܐ, Ch. סַדְיָא id.), from the root—

סָדַד سدّ TO STOP, TO SHUT UP with a bar, or bolt.

סָדִין masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24. LXX. σινδών. (Syr. ܣܕܝܢܐ, in the Syr. version of the New Test. this stands for the Gr. σουδάριον, Luke 19:20; λέντιον, John 13:4). From the root סָדַן.

סָדַם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַם, שָׂרַף to burn. Hence—

סְדֹם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακεκαυμένη. [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt morals, Isa. 1:10.

סָדַן Arab. سدن i.q. سدل TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence سَدِين, سِدَان, سَدَن a sail, a wide garment.

סָדַר an unused root; Ch. סְדַר i.q. Heb. עָרַךְ *to place in a row, to dispose,* or *arrange* in order; whence מִסְדְּרוֹן, שְׂדֵרָה, and—

סֵדֶר m. *order,* pl. Job 10:22. (Syr. ܣܶܕܪܳܐ id.).

סָהַר an unused root [kindred with דָּהַר ,דּוּר]; in Samarit. i.q. סָחַר *to go round, to surround; hence to be round.* Talmud. סְהַר a wall, a fence. Hence—

סַהַר m. *roundness;* found once Cant. 7:3. אַגַּן הַסַּהַר "a bowl of roundness;" i.e. round. (Syr. ܣܲܗܪܳܐ the moon; comp. שַׂהֲרוֹן). And—

סֹהַר m. *a tower,* so called from its being round, *a castle* (Syriac ܣܗܪܳܐ a fortress, a palace). בֵּית הַסֹּהַר the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has סחר, which shows a leaning towards Aramaism.

סוֹא [*So*], pr.n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (תִּרְהָקָה), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sébch, Sevch,* i.e. the god Saturn (Champollion, Panthéon de l'Egypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוּג** or **סוּג** (once שׂוּג 2 Sa. 1:22) i.q. נָסַג TO GO AWAY FROM, TO DEPART, especially from God, followed by מִן Ps. 80:19; 53:4. Part. pass. Prov. 14:14, סוּג לֵב one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL נָסוֹג, fut. יִסּוֹג *to draw back* (prop. to be made to draw back)—(*a*) used of an enemy when retreating, commonly with the addition of אָחוֹר. Ps. 35:4, יִסֹּגוּ אָחוֹר וְיַחְפְּרוּ "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(*b*) followed by מֵאַחֲרֵי יְהוָֹה *to draw back from Jehovah,* i.q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see נָסַג.]

Derived nouns, סוּג ,סִיג ,שִׂיג.

II **סוּג** TO HEDGE ABOUT, i.q. Heb. שׂוּךְ, שָׂכַךְ. Syr. ܣܝܳܓ, Ch. סְיָג. Part. pass. Cant. 7:3.

סוּג once, Eze. 22:18 כתיב, i.q. סִיג *dross, scoria.*

סוּגַר m. *a prison, cage* of a lion, Ezek. 19:9. LXX. κημός. Vulg. *cavea.* Root סָגַר.

סוֹד m. prop. *a couch, cushion, triclinium,* on which persons recline (for יְסוֹד, Arab. وِسَادٌ a cushion, a pillow, from יָסַד Niph. No. 2, which see). Hence—

(1) *a sitting together, an assembly,* either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) *deliberation, counsel,* Pro. 15:22, בְּאֵין סוֹד "without deliberation;" opp. to בְּרֹב יוֹעֲצִים Psal. 83:4.

(3) *familiar conversation, familiar acquaintance,* Ps. 55:15. Job 19:19, מְתֵי סוֹדִי "my familiar acquaintance." סוֹד יְהוָֹה familiar acquaintance with Jehovah, i.e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, *counsel.*]. Psa. 25:14; Pro 3:32; Job 29:4.

(4) *a secret;* whence גִּלָּה סוֹד, גָּלָה to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סוֹדִי (for סוֹדְיָה "an acquaintance of God"), [*Sodi*], pr.n. m. Num. 13:10.

סָוָה a very uncertain root, see מַסְוֶה.

סוּחַ i.q. סָחָה TO WIPE AWAY, TO SWEEP AWAY. Hence pr.n. סִיחוֹן [and the following words]—

סוּחַ [*Suah*], pr.n. m. 1 Ch. 7:36.

סוּחָה f. i.q. סְחִי *sweepings, filth, dung,* Isa. 5:25, כַּסּוּחָה. LXX. ὡς κοπρία. Vulg. *quasi stercus* Targ. כִּסְחִיתָא. Kimchi considered the letter כ to be radical in this word, so that כַּסּוּחָה would be from the root كسح to sweep away; whence كُسَاحَة sweepings; but כְּ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוּט an unused root, which seems to be the same as שׂוּט and שָׂטָה to draw back. Hence—

סוֹטַי [*Sotai*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שׂוּט.]

סוּךְ i. q. נָסַךְ I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from מָשַׁח, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and בְּ of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare מָשַׁח Am. 6:6); Deut. 28:40, וְשֶׁמֶן לֹא תָסוּךְ "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. מֵסִיךְ Jud. 3:24, is i. q. מֵסֵךְ covering, from סָכַךְ.

Derivative, אָסוּךְ.

סוּמְפֹּנְיָה f. Chald. Dan. 3:5, 10, 15, and with ם omitted סִיפֹּנְיָה verse 10 כתיב, Syr. ܨܦܘܢܝܐ *a double pipe with a bag*, Sackpfeife, *Bagpipes*; the Greek word *συμφωνία* (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled Shilte Hagibborim, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עוּגָב.

סְוֵנֵה pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. ⲤⲞⲨⲀⲚ; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening*, *key*, i. e. of Egypt, from ⲞⲨⲈⲚ to open, and ⲤⲀ, which forms participles; Arab. أسوان Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּס an unused root, i. q. שׂוּשׂ *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סָס]—

סוּס m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. סוּסְיָא, ܣܘܣܝܐ id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν, Isa. 38:14, and Jer. 8:7 כתיב, where the קרי has סִיס. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּסָה f. *a mare*, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּסִי ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

סוּעַ see סֵעָה.

סוּף—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. אָסַף, which see. Hence סוּפָה.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off*, *to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred סָפוּ Psal. 73:19 (Milêl), and וְסָפוּ Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. ساف VIII. to cause to perish, to exterminate).

HIPHIL, *to take away*, *to destroy*, *to make an end of*. Zeph. 1:2, 3, אָסֹף אָסֵף "in taking away I will take away;" and Jerem. 8:13, אָסֹף אֲסִיפֵם "taking away I will take them away;" where inf. pleon. is from the kindred verb אָסַף No. 5 (comp. Isa. 28:28). Hence סוּף, סוּפָה.

סוּף Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare כָּלָה No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 2:44.

סוּף m.—(1) *rush*, *reed*, *sea weed*. (The etymology is not known, and it cannot be derived from the verb סוּף. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. Sciluf, Germ. Schilf, Dan. *sif*, *sâf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots אוץ, דוש, מוח). Specially—(*a*) *sea weed*, Jon. 2:6; whence יַם־סוּף the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian ⲫⲟⲩϣ ⲛϣⲁⲣⲓ, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonski Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(*b*) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוֹף masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. קֵץ Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root סוּף.

סוֹף emphat. סוֹפָא Chald. id., Dan. 4:8, 19; 6 27 7:28.

סוּפָה fem. *a whirlwind, tempest,* carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה parag. סוּפָתָה Hos. 8:7.

סוּר fut. יָסוּר, with ו convers. וַיָּסַר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מִן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מֵעַל Nu. 12:10; 14:9. Specially these expressions should be observed—

(*a*) *to depart from God*, i. e. to turn away from his worship, followed by מֵאַחֲרֵי 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מֵעַל Eze. 6:9; מִן Jer. 17:5; followed by בְּ in a pregnant sense, to turn aside (from God), and to be turned *against* him (as if more fully expressed סוּר וּמָרָה בְּ), Hos. 7:14. On the contrary—

(*b*) God is said *to depart from any one*, i. e. to give him up, leave him destitute, followed by מִן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i. e. to desert him, to leave him destitute; followed by מִן Gen. Jud. l. l. c. c.; מֵעִם 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman סָרַת טָעַם from whom understanding has departed," void of understanding.

(*c*) *to depart from the law*, followed by מִן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מֵעַל 2 Ki. 10:31; from evil (i. e. to avoid evil), Job 1:1.

(*d*) *to withdraw from calamity*, i. q. *to escape* it (entweichen, entkommen). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφύγῃ σκότος.

Absolutely, those are sometimes said *to have departed*—(*a*) who have turned away from God, are become degenerate (compare above, letter *c*), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i. e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3, אָסֻרָה־נָּא וְאֶרְאֶה "let me now draw near and see;" verse 4; Ruth 4:1; followed by עַל of person, 1 Ki. 22:32; followed by אֶל it is, to turn in unto (einkehren) any one, Jud. 4:18; Gen. 19:3; אֶל־בֵּית into any one's house, ibid.; verse 2; also followed by ה— local, as סוּר שָׁמָּה to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סוּר הֵנָּה to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

Hiphil, הֵסִיר, fut. יָסִיר, with ו convers. וַיָּסַר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i. e.—(*a*) *to remove;* e. g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki 23:27; more often used of things, e. g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i. e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:26; the right of any one (i. e. to deprive of), Job 27:2; 34:5, etc.—(*b*) followed by מֵאַחֲרֵי *to turn away* any one from the worship of God, Deut. 7:4.—(*c*) *to recall* one's words, Isaiah 31:2.

(2) followed by אֵלָיו to cause to turn aside to oneself, *to bring to oneself*, 2 Sam. 6:10.

Hophal הוּסַר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1, דַּמֶּשֶׂק מוּסָר מֵעִיר "Damascus shall be removed (i. e. taken away) from amongst cities;" compare מִן No. 5.

Pilel סוֹרֵר causat. of Kal 1, let. *c*, *to cause to depart*, used of a way; i. e. *to turn* it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סָרָה, יָסוּר, pr. n. סִרָה and—

סוּר—(1) part. pass. i. q. מוּסָר *removed, expelled* (compare 1 Sam. 28:3). Isaiah 49:21, גֹּלָה וְסוּרָה "an exile and expelled." Jer. 17:13 קרי, סוּרַי "those who are removed from me," i. e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, *a*. Jerem. 2:21, סוּרֵי הַגֶּפֶן נָכְרִיָּה "the degenerate branches of a strange vine."

(3) [*Sur*], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is שַׁעַר הַיְסוֹד the gate of the foundation.

סוּת not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שַׁיִת a thorn, a goad).

Hiphil הֵסִית, and הִסִּית Jer. 38:22; fut. יָסִית, and יַסִּית Isa. 36:18; part. מַסִּית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite;*—(*a*) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut 13:7; 1 Ki. 21:25; Job 36:18.—(*b*) followed by בְּ

of pers.; *to irritate, incite* against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) *to drive out, to expel.* Job 36:18, פֶּן־יְסִיתְךָ בְשָׂפֶק "lest he drive thee out by chastening;" followed by מִן 2 Ch. 18:31; in a good sense, i. q. *to lead forth, to set free*, Job 36:16.

סוּת m. ἅπαξ λεγόμ. Gen. 49:11, *a garment*, by aphæresis for כְּסוּת (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrg. 136. Although other examples are not found of כ being omitted at the beginning of a word (an example of its omission in the middle is found in מַס for מֶכֶס, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. דְּבָבוּ and בָּבוּ hostility, متاع, بتاع, and تاع possession; also, the mark of the genitive in the common language. [This word may be from סָוָה, see Thes.]

סָחַב—(1) i. q. Arabic سحب TO DRAG or DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, אֶת־הַכְּלָבִים לִסְחֹב "(I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) *to pull* or *tear in pieces;* hence—

סְחָבָה f. *a tearing in pieces.* Jer. 38:11, 12, בְּלוֹיֵ הַסְּחָבוֹת "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in Piel only, Ezek. 26:4. (Arabic سحا id.; Syriac ܡܣܚܝܐ broom; Ch. סְחָה to wash. Kindred roots are סָחַב, from which סְחִי, סָחָה, and סָחַף.) Hence—

סְחִי m. *sweepings, offscouring, dung*, Lam. 3:45, used of any thing vile. (Ch. סְחִיתָא dung.)

סָחִישׁ ἅπ. λεγόμ. 2 Ki. 19:29; for which, Isaiah 37:30, there is found שָׁחִיס *that which grows spontaneously in the third year from the sowing* (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. סָפִיחַ. LXX. 2 Ki. αὐτόματα. Aqu. and Theod. in Isa. αὐτοφυῆ. See as to the etymology under שָׁחִיס.

סָחַף Arab. سحف—(1) pr. i. q. סָחָה, סָחַב TO SWEEP, TO SCRAPE, and more strongly, *to sweep away, to scrape off;* hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic سحيفة a violent, sweeping rain; سحاف a torrent.)

(2) *to cast down* to the ground (Syr. ܣܚܦ id.), whence—

Niphal, *to be cast down*, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is סָהַר which see. Ch. סְחַר is very often in the Targums for the Heb. סָבַב. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. سحر and شحر the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially *to go round, to travel about* countries *for the sake of traffic;* hence *to trade*, ἐμπορεύομαι. Genesis 42:34, וְאֶת־הָאָרֶץ תִּסְחָרוּ "and ye shall go through the land," i. e. to buy corn. Part. סֹחֵר *a chapman, merchant*, ἔμπορος, Genesis 23:16; 37:28. סֹחֲרֵי הַמֶּלֶךְ the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also *a sailor*, Prov. 31:14; Isa. 23:2. Fem. סֹחֶרֶת *a female merchant*, Eze. 27:12, 16, 18. Metaph. *to have intercourse* with any one, Isa. 47:15. (In Aramæan and Arabic the signification of *trading* is expressed by the cognate verb תְּגַר, تجر).

Pilpel סְחַרְחַר *to go round quickly*, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives מִסְחָר and the four nouns which follow

סַחַר m. [const. סְחַר]—(1) *mart, emporium*, Isa. 23:3.

(2) *wealth resulting from merchandize*, Isa. 45:14.

סַחַר m. *profit, gain*, resulting from *merchandize*, Isa. 23:18; hence used of *any gain*, Proverbs 3:14, כִּי טוֹב סַחְרָהּ מִסְּחַר־כָּסֶף "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סְחֹרָה f. *merchandize, traffic*, as a concr. *merchants.* Ezek. 27:15, סְחֹרַת יָדֵךְ i. q. סֹחֲרֵי יָדֵךְ verse 21, the merchants who are at thy hand (die du an der Hand hast).

סֹחֵרָה f. *a shield*, so called from surrounding i. e. defending (from the root סָחַר to surround, comp. ܣܚܪܐ a tower, fortress), Ps. 91:4.

סֹחֶרֶת f. a kind of costly stone, used in making a tesselated pavement, Esth. 1:6. It is either a kind of *black marble*, compare Syr. ܫܘܚܪܐ *lapis niger tinctorius* (ס and ש being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see סֹחֵרָה. *Tortoiseshell* is what ס׳ has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סֹחֵרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סָחִישׁ see סָחִישׁ.

סֵטִים plur. i. q. שֵׂטִים *faults*, Ps. 101:3; from the root שׂוּט i. q. שָׂטָה to sin, to transgress.

סִיג m. (from the root סוג), Eze. 22:18 קרי (where there is the סוג כתיב), and plur. סִיגִים *the refuse* of metal.—(*a*) *scoria, dross;* Pro. 25:4, הָגוֹ סִיגִים מִכָּסֶף "take away the dross from the silver;" Pro. 26:23, כֶּסֶף סִיגִים "silver of dross," i. e. not yet refined.—(*b*) baser metal which having been mixed with purer is separated from it by melting (see בְּדִיל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סִיגִים in many copies, both MS. and printed, there is read סֻגִים Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrg. p. 145), but the former is to be preferred.

סִיוָן m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סְוָה to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סִיחוֹן ("sweeping away," i. e. a leader, carrying every thing before him, from the root סוּחַ), [*Sihon*], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סִין an unused root, prob. *to be muddy, clayey;* kindred to the root סָאַן, whence the Chaldee סְיָן, Syriac ܣܝܢܐ clay, i. q. Chald. טִין, Syr. ܛܝܢܐ Arab. طين.

סִין ("clay"), [*Sin*], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرما *Farame*, which latter indeed is from the Egyptian ⲫⲉⲣⲱⲙⲓ, i. e. a clayey place (from ⲫ art. masc., ⲉⲣ to be, and ⲱⲙⲓ clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סִינַי pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr. ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הַר סִינַי Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (חֹרֵב dry), from which towards the south there is the ascent to another, called *Sinai*, κατ' ἐξοχὴν (סִינַי perhaps clayey, miry; compare the neighbouring desert of סִין); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called מִדְבַּר סִינַי Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סִינִי [*Sinite*], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, *Syn*. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) אֶרֶץ סִינִים Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Seres* or *Chinese, Sinenses;* this very ancient and celebrated nation was known by the Arabians and Syrians by the name صين, جين, ܨܝܢܝܐ, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the *place where written* does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Thsin*, who reigned from the year 246, A.C., and onward (see Du Halde, Descr. de la Chine, t. i. § 1; Abel-Remusat, Melanges Asiatiques, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina;* see Klaproth, Asia Polyglotta, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Æthiopic pr. n. סְבָא and שְׁבָא i. q. ሰብእ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare סִין), and by Synecd. the Egyptians, as Bochart, Phaleg. iv. 27, or the *Syenites* (compare סְוֵנֵה). LXX. *γῆ Περσῶν*.

סִים ***a swallow***, Jer. 8:7 קרי for סוּס.

סִיסְרָא ("**a field of battle**," compare Syriac ܣܝܣܪܬܐ, perhaps, for סרסרתא from the root סוּר = سار to leap onward, to make an onset), [***Sisera***], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("**council**," so the Syr. and Ch., ["congregation, assembly"]), [***Siaha***], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעֲהָא Ezra 2:44; which seems to have arisen from two others סיעא and סיעה, compare נְפִישְׁסִים.

סִיפֹּנְיָה Dan. 3:10 כתיב, for סוּמְפֹּנְיָה which see.

סִיר Med. Yod, ***to boil up, to bubble up;*** compare ثار to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שְׂאֹר and שָׁאַר to ferment, זִיד to boil up, to ferment, gähren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַבָּשָׂר Ex. 16:3. Ps. 60:10, מוֹאָב סִיר רַחְצִי "Moab shall be the pot (or basin) of my washing," my wash-pot; contemptuously said for, I will use it as the meanest vessel. Plur. סִירוֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים ***thorns, briers***, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (das Aufwuchern); especially in woods, see the root שָׁיִת and שַׁיִת No. 2, Isaiah 34:13; Hosea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, כְּקוֹל הַסִּירִים תַּחַת הַסִּיר "like the crackling of (kindled) **thorns** under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, עַד סִירִים סְבֻכִים "they are folded together as **thorns**," (see עַד B, 2, *c*). Comp. Mic. 7:4; Eze. 2:6. It also denotes ***a hook, a fish hook***, from its resemblance to a thorn (compare חוֹחַ). Plural סִירוֹת Amos 4:2. (I formerly referred סִירִים ***thorns***, to the root סוּר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סוּרֵי הַגֶּפֶן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סָךְ m. ἅπ. λεγόμ. ***a crowd, multitude***, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is ***a thicket of trees, a thick wood***, applied poetically in this passage to a dense crowd of men; compare שַׁיִת used of a crowd of enemies, Isaiah 10:18, 19, 34.

סֹךְ (from the root סָכַךְ), with suff. סֻכּוֹ, once סוּכּוֹ, Ps. 76:3, m.

(1) ***a hut, booth, cottage***, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) ***a thicket*** of trees, ***the lair*** of wild beasts, Ps. 10:9; Jer. 25:38.

סָכָה an unused root, i. q. שָׂכָה ***to look at;*** whence pr. n. יִסְכָּה.

סֻכָּה f. of the noun סֹךְ—(1) ***a booth, a cot***, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. חַג הַסֻּכּוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) ***a booth*** for cattle, Gen. 33:17.

(3) ***the lair*** of a lion, Job 38:40.

סֻכּוֹת ("**booths**"), [***Succoth***], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. עֵמֶק סֻכּוֹת Psa. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) סֻכּוֹת בְּנוֹת 2 Ki. 17:30, [*Succoth-benoth*], *booths of daughters*, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare קְדֵשָׁה); however, I expect that we ought to read סֻכּוֹת בָּמוֹת *tabernacles* (consecrated to idols) *in high places*. [This is, however, but a *conjecture*.] Compare בָּמָה.

סִכּוּת f. i. q. סֻכָּה ,סֹךְ Am. 5:26, *a booth* or *tent*, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the σκηνὴ ἱερά of the Carthaginians, Diod. xx. 65 (not. 25).

סֻכִּיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָכַךְ (once שָׂכַךְ Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are נָסַךְ No. II, סוּג No. II, שׂוּךְ; and with the sibilant changed into a dental, דָּנָה *to cover*, which see; also, σηκός, *sept.*) In Kal. poet. Ps. 139:13, תְּסֻכֵּנִי בְּבֶטֶן אִמִּי "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָכַךְ is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, יְסֻכֻּהוּ צֶאֱלִים צִלְלוֹ "the lotus trees cover him with their shade;" followed by לְ Psal. 140:8. Part. סוֹכֵךְ prop. covering; hence *a shed*, *vinea*, used in besieging cities (Schutzdach), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by עַל (compare the syn. כָּסָה). 1 Ki. 8:7, וַיָּסֹכּוּ הַכְּרֻבִים עַל־הָאָרוֹן "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, סַכֹּתָה בֶעָנָן לָךְ "thou hast covered thyself with a cloud;" ver. 43.

HIPHIL הֵסֵךְ i. q. Kal—(1) *to fence, to fence round*, followed by בְּעַד Job 3:23; 38:8.

(2) *to cover, to protect*, followed by עַל Ps. 5:12; and לְ Psa. 91:4. הֵסֵךְ רַגְלָיו 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose παρασκευάσασθαι to be used for the common ἀποσκευάσασθαι, ἀνασκευάσασθαι. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL סִכְסֵךְ *to cover with armour, to arm* (compare شَكَّ id., شِكَّةٌ arms, and سَكَّ to fortify the gates with iron), Isa. 9:10, וְאֶת־אֹיְבָיו יְסַכְסֵךְ "and his (Israel's) enemies (God) will arm;" Isa. 19:2, סִכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, סֹךְ ,סֻכָּה ,סֻכִּיִּים ,סִכּוּת ,מָסָךְ ,מוּסָךְ, and—

סְכָכָה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. כָּסַל No. 3, Syr. and Zab. ܣܟܠ TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, שָׂכַל.

PIEL, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare הוֹלֵל.

HIPHIL, *to act foolishly*, with the addition of עֲשׂוֹ Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. נָבָל ,כְּסִיל, etc. Hence [the following words.]

סָכָל m. [pl. סְכָלִים], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. ܣܟܠܐ id.

סֶכֶל m. *folly*, concr. *fools*, Ecc. 10:6.

סִכְלוּת f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שִׂכְלוּת Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֹּן—(1) pr. i. q. שָׁכַן, سكن, TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סֹכֵן *an associate, friend* (of a king), Isa. 22:15; fem. סֹכֶנֶת *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by לְ and עַל of pers. *to do kindness to* any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سكن Conj. I. and V. *to be poor, needy*, see Pu. and מִסְכֵּן, מִסְכְּנוּת. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare قعد to sit, Conj. IV. pass. to be forced to sit down, to be lame; قعد weakness in the foot of a camel; قعدى an impotent man; also *sedēre* and *sidĕre*. Arabic سكن and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָכַךְ, מוּךְ.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שַׂכִּין a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מְסֻכָּן prop. *brought to want; hence poor, needy* (see Kal No. 4). Isaiah 40:20, הַמְסֻכָּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

HIPHIL הִסְכִּין—(1) *to form acquaintance* with any one; followed by עִם Job 22:21; also with anything; hence *to know;* with an acc. Psalm 139:3, כָּל־דְּרָכַי הִסְכַּנְתָּה "thou knowest all my ways."

(2) *to be accustomed* to do anything; followed by a gerund, Num. 22:30.

The derived noun מִסְכְּנוֹת storehouses, takes its signification from the verb כָּנַס.

[Derivatives, מִסְכֵּן, מִסְכְּנוּת].

I. **סָכַר** not used in Kal, i. q. סָגַר TO SHUT (Syr and Arab. ܣܟܪ, سكر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:12.

PIEL, i. q. סִגַּר and הִסְגִּיר *to give over, to deliver* Isa. 19:4.

II. **סָכַר** i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁקַט to be quiet).

HIPHIL, *to be silent* (prop. to keep silence; Stillschweigen beobachten); it occurs once, Deu. 27:9 (Arab. سكت Conj. I. IV., id.; Sam. to attend); LXX. σιώπα; Vulg. *attende*.

סַל prop. *a slender rod* (root סָלַל No. II.), of which baskets are woven; hence *a basket* woven of rods (compare κάνεον, κανίας, κάναστρον, *canistrum;* prop. a basket made of reeds; from κάνη, reed); *a wicker-basket, a bread-basket;* plur. סַלִּים Gen. 40:17; Ex. 29:3, 32. Arab. سلّة id., سلّال a basket-maker. Zab. ܣܠܐ a basket.

סִלָּא (i. q. מְסִלָּה "way," ["basket"]), [*Sillah*], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָא—(1) pr. i. q. סָלַל, סָלָה, No. I, TO LIFT UP.

(2) specially *to suspend* a balance (compare נָשָׂא Job 6:2); hence *to weigh* (compare Lat. *pendeo* and *pendo*). Once found in—

PUAL, pass. Lam. 4:2, הַמְסֻלָּאִים בַּפָּז "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סַלּוּא, סַלּוּא and סַלּוּ.]

סָלַד ἅπαξ λεγόμ. in PIEL סִלֵּד TO LEAP, TO SPRING, TO EXULT, Arab. صلد (ס and צ being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, וַאֲסַלְּדָה בְחִילָה לֹא יַחְמוֹל and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render אֲסַלְּדָה by ἡλλόμην, Vulg. *saliebam*, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סְלַד to burn, make the second hemistich concessive, or parenthetic, and thus translate, "although I burn (i. e. am in anguish; compare דָּלַק) with grief which does not spare." Hence—

סֶלֶד ("exultation," or "burning"), [*Seled*], pr. n. m. 1 Ch. 2:30.

I. סָלָה i. q. סָלָא and סָלַל TO LIFT UP. Whence—

(1) To suspend a balance, *to weigh*, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contemsit*, *to despise* (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, לֹא תְסֻלֶּה בְּכֶתֶם אוֹפִיר "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. סָלָה perhaps i. q. שָׁלָה (ס and שׂ being interchanged), *to be quiet*, *to be silent*. Hence—

סֶלָה m. *rest*, *silence*, with ה parag. סֶלָה (Milêl), *to silence*, *silence!* Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be *silent*, while the instrumental music continued. This interpretation is supported—(*a*) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, Zwischenspiel (although Hesych. renders it μουσικοῦ μέλους ἢ ῥυθμοῦ ἐναλλαγή).—(*b*) by the place where סֶלָה commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(*c*) Psa. 9:17, where for the simple סֶלָה there is more fully הִגָּיוֹן סֶלָה, which should apparently be rendered "*Instrumental music,—pause*," i.e. the instrumental music to continue while the singer paused. With a similar meaning others derive סֶלָה from סָלָה No. I, to lift up, and they understand it to be, *a lifting up of the voice* in singing with the music (compare נָשָׂא Job 21:12), but I prefer the former explanation.

Some have supposed that סֶלָה is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as רש״י for רבי שלמה ירחי), but it cannot be shewn that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as סב לְמַעְלָה הַשָּׁר "turn above, singer" (*da capo*); or סִימָן לְשַׁנּוֹת הַקּוֹל "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplemm., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Litteratur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סַלּוּ (for סְלוּת "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, סַלָּי.

סַלּוּא (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; for which there is, Neh. 11:7, סַלָּא.

סָלוּא ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סַלָּי ("lifted up," ["basket-weaver"]), [*Sallai*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see סַלּוּ.

סַלּוֹן Eze. 2:6; and—

סִלּוֹן Eze. 28:24, *a thorn;* prop. such as is found on the twigs and shoots of palms; from סַל a twig, and וֹן; see the root סָלַל No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. σκόλοψ. (Chald. סִלְּוָא, סִילְוָא; Arab. سُلَّاء thorns of palms).

סָלַח fut. יִסְלַח TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, ተሣሀለ: to be merciful, propitious, to pardon; comp. Arab. سهل to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up;* compare סָלָה, סָלָא.)

NIPHAL, *to be forgiven* (used of sin), Lev. 4:20, 26, 31; 5:10, 13. Hence—

סַלָּח m. *forgiving*, Ps. 86:5; and—

סְלִיחָה f. *pardon, forgiveness*, Ps. 130:4; plur. Neh. 9:17.

סָלַךְ an unused root. Arab. سَلَكَ to walk, to go; whence مَسْلَكٌ a way, a track. Hence—

סַלְכָה (Caph without Dagesh, and therefore for סַלְכָּה), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called صلخد, and by corruption Sarkhad صرخد abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

סָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, or CAST UP into a heap. Jer. 50:26, like the kindred roots סָלָא, סָלָה (comp. also סָלַח, סָלַע, and סָלַק, also תָּלַל, תָּלָה, נָטַל *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רוּם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, וַיָּסֹלּוּ עָלַי דַּרְכָּם "and they cast up (prepare) their way to me." Job 30:12; without דֶּרֶךְ Psal. 68:5, סֹלּוּ "make plain (sc. the way)."

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schlanken und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. זָלַל, דָּלַל, زَلَّ; whence זַלְזַלִּים tendrils, and תָּלַל No. 1, 2; whence תַּלְתַּלִּים. Hence סַלִּים and סַלְסִלּוֹת (Arab. sing. سَلَّة) baskets, as being made of slender twigs; compare the lengthened forms סַנְסִנִּים (*l* and *n* being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סנן to sweep with a broom); צִנְצֶנֶת a basket (with the cognate טֶנֶא, Chald. צַנָּא a basket, ضن to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called by names from the same root, as سُلَّاء and سُلَّة thorns growing on palm branches; and Hebr. סִלּוֹן, סַלּוֹן a thorn which grows on a twig, from סַל (pr. a twig), and the formative syllable וֹן. Arabic مِسَلَّة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, סַלְסְלֶהָ "exalt her (wisdom)," sc. with praises.

HITHPOLEL הִסְתּוֹלֵל (denom. from סֹלְלָה), *to oppose oneself as a mound* (sich dämmen), *to resist*, followed by בְּ Exod. 9:17, עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, מְסִלָּה, סֹלְלָה, מַסְלוּל, סֻלָּם, and pr. n. סַלָּא, סַלּוּ, סַלַּי, from the second סַל, סִלּוֹן, and סַלְסִלּוֹת.

סֹלְלָה f. *a mound*, Jer. 33:4; especially such as besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

סֻלָּם m. *a ladder*, Gen. 28:12; i. q. Arab. سُلَّم from the root סָלַל No. 1

סַלְסִלּוֹת f. plur. i. q. סַלִּים *baskets*, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. κάρταλλος, *cartallus*. See the root סָלַל No. 2.

סָלַע an unused root, pr. having the signification of *height, elevation*, like סָלָה, סָלָא, סָלַל and with the third radical more hardly pronounced סָלַק. Hence—

סֶלַע m.—(1) *a rock*, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's *rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

(2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. הַסֶּלַע Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi Palæstina, p. 926—951. The ruins of the ancient city still exist, called وادى موسى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's Travels in Syria, etc. p. 703, seq. ed. Germ.

סַלְעָם an unused root, quadril. *to consume*, as in Ch.; whence—

סָלְעָם m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סָלַף not used in Kal.

PIEL—(1) TO PERVERT, Exod. 23:8, וִיסַלֵּף דִּבְרֵי צַדִּיקִים "and (a gift) perverts the words of the righteous," Deut. 16:19. Proverbs 19:3, אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away, escaping*.—(1) trans. *to slip away* (schlüpfen, *to slip*).—(2) intrans. *to be slippery* (schlüpfrig seyn), comp. Arab. سلف to pass by (vorbeyschlüpfen) and to daub over, both taken from

that of slipperiness, and with the sibilant turned into an aspirate, חָלַף to pass by, to leave behind (prop. vorbeyschlüpfen), Gr. ἀλείφω. Hence—

PIEL—(1) *to cause to slip*, or *fail*, as a just cause (σφάλλειν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, רִשְׁעָה תְּסַלֵּף חַטָּאת "wickedness causes the erring (foot) to slip." Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make* (a way) *slippery*, Prov. 19:3." Ges. App.] Hence—

["סֶלֶף m. prop. *smoothness, slipperiness; hence flattery*, nearly i. q. חֲלַקָּה Prov. 11:3; 15:4." Ges. App.]

סְלַק Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root נָסַק.

[**סָלַת** an unused root, see below.]

סֹלֶת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. סֹלֶת חִטִּים wheat flour, Exod. 29:2. (Ch. סוּלְתָּא id., Arab. سُلْت peeled barley, pearl barley, ἄλφιτα, compare the verb סָלַת to sift flour in a sieve). The etymology is doubtful; for the verb סָלַת appears to be secondary, and taken from the noun סֹלֶת. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. זָלַל; whence סֹל fem. סֹלֶת (as to which flection compare דַּל fem. דַּלֶּת, from the root דָּלַל, קַשְׂקַשִּׂים and קַשְׂקֶשֶׂת Lehrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַת, سلت.]

סַם only in pl. סַמִּים *spices*, Exod. 30:34. קְטֹרֶת סַמִּים incense of odours, Ex. 30:7; 40:27. (Syr. ܣܡܐ aroma, φάρμακον.) Root סָמַם i. q. Arabic شمّ to smell.

סַמְגַּר נְבוֹ (perhaps "sword of Nebo," i. e. of Mercury, from the Pers. شمشير a sword), [*Samgar-nebo*], pr. n. of a Babylonian commander, Jer. 39:3.

סְמָדַר m. quadrilit. (compounded of the verbs סָמַם to smell, and הָדַר to adorn, compare Arab. هدر to break forth, as the blossom of palms), VINE BLOSSOM, οἰνάνθη, Cant. 7:13, פָּרְחָה הַגֶּפֶן פִּתַּח הַסְּמָדַר "the vine sprouts, its blossom opens;" Cant. 2:13. הַגְּפָנִים סְמָדַר "the vines (are in) blossom;" Cant. 2:15, כְּרָמֵנוּ סְמָדַר "our vines (are in) blossom;" (compare Ex. 9:31, הַפִּשְׁתָּה גִּבְעֹל). Symm. οἰνάνθη, κυπρίζω, κυπρισμός. (Syr. ܣܡܕܪ id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סְמָדַר is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city سمندرية or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַךְ fut. יִסְמֹךְ—(1) TO PLACE, or LAY something upon any thing, so that it may rest upon, and be supported by it. סָמַךְ יָד עַל to lay the hand on any thing (die Hand worauf stützen), so as to lean upon the hand, Ex. 29:10, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, וְסָמַךְ יָדוֹ עַל־הַקִּיר "and leaneth his hand upon the wall." Intr. *to rest upon* any thing. Ps. 88:8, עָלַי סָמְכָה חֲמָתֶךָ "thy wrath resteth upon me."

(2) *to uphold, to sustain, to aid* (Æth. ሰመከ:) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סֹמְכֵי מִצְרַיִם "those who help Egypt," the allies of Egypt; followed by לְ Ps. 145:14. Part. pass. סָמוּךְ propped, upheld, i. e. unmoved, firm, Ps 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, דָּגָן וְתִירשׁ סְמַכְתִּיו "I have sustained him with corn and new wine." Ps. 51:14.

(3) *to approach*, followed by אֶל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סמך to cohere, to be connected, near, סמוך near).

Niphal, *to be propped, supported,* Jud. 16:29; *to stay oneself, to rest upon,* Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

Piel, *to stay,* i.e. *to refresh,* Cant. 2:5 (compare סָעַד). Hence pr. n. יְסְמַכְיָהוּ and—

סְמַכְיָהוּ ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סָמַל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred מָשַׁל to be like. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence—

סֶמֶל & סֵמֶל m. i. q. צֶלֶם *an image, a figure, likeness,* Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, פֶּסֶל הַסֶּמֶל *the statue of the figure, a carved idol.*

סַמִּים see סַם.

סָמַן not used in Kal (kindred root זָמַן), to designate, to mark off, Talmud. סִמֵּן, whence סִימָן a sign. This has been improperly compared with the Gr. σημαίνω, in which the ν does not belong to the root.

Niphal נִסְמָן *something marked off, appointed place.* Isaiah 28:25, שְׂעֹרָה נִסְמָן "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley,* from the root سمن = שָׁמֵן to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סָמַר *horrere,* φρίσσειν, to stand on end—(*a*) used of the hair (see Piel, and סָמָר), hence used of a man seized with terror. Ps. 119:120, סָמַר בְּשָׂרִי Symm. ὀρθοτριχεῖ.—(*b*) used of bristling points, hence מַסְמֵר something pointed, *a nail,* and سمر Chald. סְמַר to fasten with nails.

Piel, id., *to stand on end,* as hair, Job 4:15; Hence [מַסְמֵר and]—

סָמָר masc. *bristling,* ὀρθόθριξ, Jerem. 51, 27, an epithet of the insect יֶלֶק.

סָנָא an unused root, perhaps, i. q. שָׂנֵא [in Thes. compared with סְנֶה], whence סְנוּאָה and—

סְנָאָה [*Senaah, Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:38; with the art., Neh. 3:3.

סַנְבַלַּט pr. n. *Sanballat,* a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14; 13:28.

סָנָה an unused root; either i. q. Arab. سنا IV. to lift up, to elevate, or i. q. שָׁנַן سنّ to sharpen, to be sharp. Hence—

סְנֶה masc. *a bush, thorn-bush,* Ex. 3:2, seq; Deu. 33:16 (Syr. ܣܢܝܐ id., Arab. سنا and سنّا senna, senna leaves).

סֶנֶּה (perhaps i. q. שֵׁן "tooth," "crag," [*Seneh*], pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for סְנֶה."]

סְנוּאָה with the art. הַסְּנוּאָה ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סַנְוֵר unused quadril.; Chald. *to blind, to dazzle,* according to Ch. B. Michäelis, formed from the trilit. نار to shine, by prefixing the letter ס (see Lehrgeb. page 862); according to J. Simonis, comp. of سنا to shine, and עִוֵּר to make blind. Hence—

סַנְוֵרִים m. pl. *blindness,* Gen. 19:11; 2 Ki. 6:18.

סַנְחֵרִיב pr. n. *Sennacherib* (Herod. Σαναχάριβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סָנַן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root סָלַל No. 2).

סַנְסַנָּה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סַנְסִנִּים m. pl. i. q. תַּלְתַּלִּים, זַלְזַלִּים (*l* and *n* being interchanged), *palm branches,* pendulous boughs Cant. 7:9. Compare סָלַל No. 2.

סְנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the triliteral root, נָפַר, نفر to flee, to hasten, Piel, to propel; with a sibilant prefixed. Comp. Lehrg. p. 862. ["Perhaps from نقل; to hasten, and نفر to flee."]

סָס masc. *a moth* [in clothes], perhaps so called

from leaping, (root סוס), Isa. 51:8. (Syr. ܣܣܐ id.; Arab. سوس *moth, weevil, louse*, Gr. σής).

סִסְמַי (perhaps for סִמְסַי شمسي from شمس the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

סָעַד fut. יִסְעַד TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially סָעַד לֵב *to support the heart*, i. e. to refresh oneself with food (see לֵב No. 1, letter *a*). Gen. 18:5, סַעֲדוּ לִבְּכֶם "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, סְעָדָה refresh thyself (compare סָעָה).

Derived noun מִסְעָד.

סְעַד Ch. *to aid, to help*, followed by לְ Ezr. 5:2.

סָעָה a root, ἅπαξ λεγόμ. i. q. Arab. سعى TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוּחַ סֹעָה "a rushing (i. e. rapid) wind."

סָעִיף m.—(1) *a fissure, a cleft*. סְעִיף הַסֶּלַע cleft of a rock, Jud. 15:8, 11; pl. סְעִיפֵי הַסְּלָעִים Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see סְעַפּוֹת. (Both significations are also comprehended in the Arab. شعبة).

סָעַף TO DIVIDE, i. q. Arab. شعب the letters ף and ב being interchanged. Hence סְעַפָּה, סָעִיף, סַרְעַפָּה [and סֵעֵף].

Piel סֵעֵף (denom. from סָעִיף), *to cut off branches*, Isa. 10:33.

סֵעֵף verbal adj. (of the form קָטֵל) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, σκεπτικός. Pl. סֵעֲפִים Ps. 119:113; Luth. Flattergeister.

סְעַפָּה f. i. q. סָעִיף and סַרְעַפָּה only in plur. סְעַפּוֹת *branches*, Eze. 31:6, 8.

סְעִפָּה f. plur. סְעִפִּים *opposite sides, divided opinions*. 1 Ki. 18:21, עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִּים Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סָעַר (kindred to the roots שָׂעַר and שָׂעַר which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed*, by adversity, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*, used of an enemy, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. disturbed used of the heart, 2 Ki. 6:11.

PIEL, סֵעֵר *to toss about, to scatter* (a people), Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence—

סַעַר masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סְעָרָה f. id. Isa. 29:6; also רוּחַ סְעָרָה Ps. 107:25, and רוּחַ סְעָרוֹת Eze. 13:11, 13 (see שַׂעַר and שְׂעָרָה).

סַף m. with suff. סִפִּי pr. an expansion, spreading out (from the root סָפַף); hence—(1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. ־ִים Jer. 52:19, and ־וֹת 1 Ki. 7:50.

(2) *sill, threshold* (Syr. ܣܦܐ atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, סִפַּי.

סָפָא see מִסְפּוֹא.

סָפַד fut. יִסְפֹּד TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לְ of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; עַל 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; לִפְנֵי 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (מִסְפֵּד) like the jackals." Jer. 22:18, "they shall not lament him (saying), Alas! my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. σφαδάζω; and this the LXX. express in several places (κόπτεσθαι). Isaiah 32:12, עַל־שָׁדַיִם סֹפְדִים "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word סֹפְדִים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, חִרְדוּ שַׁאֲנַנּוֹת; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4. 25:33.

Derived noun, מִסְפֵּד.

סָפָה—(1) i. q. אָסַף TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away* life, Ps. 40:15; *to take* any one away, *to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 12:4.

(2) i. q. יָסַף (but אָסַף and יָסַף are of the same stock; see page LXVII. A.), *to add*, only in imp. סְפוּ Isa. 29:1; Jer. 7:21; and inf. סְפוֹת Isa. 30:1. ["But these may be from יָסַף."] Also, *to add to* anything, *to increase* (see יָסַף No. 2), Nu. 32:14.

Niphal—(1) i. q. נֶאֱסַף No. 2, *to betake oneself* (into the house). Isa. 13:15, כָּל־הַנִּסְפֶּה "whoever betakes (*or*, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to כָּל־הַנִּמְצָא.

(2) *to be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

Hiphil, *to heap together, to accumulate;* followed by עַל upon any one, Deut. 32:23. LXX. *συνάξω*.

סִפּוּן m. (from the root סָפַן), *ceiling* (of the temple), 1 Ki. 6:15.

סְפֹרָה f. *number*, Ps. 71:15. Root סָפַר.

I. סָפַח not used in Kal, probably i. q. יָסַף, סָפָה (compare קָשָׁה, קָשַׁח, and the observations under the word קָלַח), TO ADD.

Niphal, *to be added, to join oneself;* followed by עַל Isa. 14:1.

Pual, *to be gathered together, to assemble selves*, Job 30:7.

Hithpael, i. q. Niphal; followed by בְּ 1 Sa. 26:19.

II. סָפַח i. q. שָׁפַךְ, Arab. سفح—(1) TO POUR, TO POUR OUT (see Piel, and the noun סָפִיחַ).

(2) *to anoint* (comp. נָסַךְ; Syr. ܣܦܚ to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, סְפָחֵנִי נָא אֶל־אַחַת הַכְּהֻנּוֹת "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) *to spread out*, i. q. Æth. ሰፍሐ:; whence מִסְפַּחָה a cushion, quilt.

Piel, *to pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, סָפִיחַ, מִסְפַּחַת, and—

סַפַּחַת f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare שָׁפָה.

סִפַּי [*Sippai*]; see סַף No. 3.

סָפִיחַ m. prop. *something poured out, a pouring out* (from the root סָפַח No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare סָחִישׁ.

(2) *an inundation*, Job 14:19.

סְפִינָה f. *a ship;* once Jon. 1:5 (Syr. and Arab. id.). Root סָפַן to board, to floor.

סַפִּיר m. plur. ־ִים, *a sapphire*, a kind of gem, so called from its beauty and splendour (see the root סָפַר No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. ܣܦܝܠܐ; Chald. סַמְפִּיר).

סָפַל an unused root; prob. i. q. شَفَل, سفل to be *low*. Whence—

סֵפֶל m. *a dish, a bowl;* only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سفل idem. See Bochart, Hieroz. I. 549).

סָפַן fut. יִסְפֹּן prop. TO COVER (comp. the kindred roots צָפַן, שָׂפַן). Hence—

(1) *to cover, as with beams or rafters;* followed by two acc., 1 Ki. 6:9; 7:3.

(2) *to floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) *to hide, to preserve.* Deu. 33:21, וַיַּרְא כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן "and he saw a portion assigned by the law-giver there preserved," (סָפוּן agrees in gender not with חֶלְקָה to which it refers, but with the nearer word מְחֹקֵק, comp. 1 Sam. 2:4; Lehrg. p. 721).

Derived nouns סִפּוּן, סְפִינָה.

סָפַף not used in Kal. Æth. ሰፈፈ: TO SPREAD OUT; whence סַף a bowl, a threshold. From this noun comes—

Hithpoel הִסְתּוֹפֵף *to stand at the threshold*, Psa. 84:11.

I. סָפַק fut. יִסְפֹּק i. q. Arab. صفق, سفق.—(1) TO SMITE; specially—(*a*) ס׳ עַל יָרֵךְ *to strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; אֶל יָרֵךְ Eze. 21:17; compare Il. xii. 162; xv. 397; Od. xiii. 198.—(*b*) סָפַק אֶת־כַּפָּיִם *to strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by עַל Lam. 2:15; Job 27:23 (where thirty-one copies read ס instead of שׂ); also without the word כַּפַּיִם Job 34:37.

(2) *to chastise* (used of God), Job 34:26.—It is sometimes written שָׂפַק, which see.

["Hiphil, followed by בְּ, *to strike hands with any one*, Isa. 2:6."]

II. סָפַק TO VOMIT, TO VOMIT FORTH (ſpucken ſpeyen), Jer. 48:26. Syr. ܣܦܩ to overflow.

[(2) *to suffice*, 1 Ki. 20:10, Thes.] Hence—

סֶפֶק *redundance, abundance*, Job 20:22.

סָפַר fut. יִסְפֹּר.—(1) prop. i. q. Arab. سفر TO SCRATCH, TO SCRAPE (kindred to צָפַר No. II, ظفر);

hence *to polish* (compare סַפִּיר, and the cogn. verb שָׁפַר).

(2) specially *to inscribe* letters on a stone; hence *to write*. Part. סֹפֵר *a scribe*, Psa. 45:2; Ezr. 9:2, 3; specially—(*a*) the king's scribe, i. e. the friend of the king, whose office it was *to write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq.—(*b*) *a military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14.—(*c*) in the later books, a person skilled in the sacred writings, γραμματεύς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) *to number*, Gen. 15:5; Lev. 15:13, 28.

Niphal, pass. of Kal No. 3, *to be numbered*, Gen. 16:10; 32:13.

Piel—(1) i. q. Kal No. 3, *to number*, Job 38:37; Ps. 40:6.

(2) *to narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אֶל *concerning* any thing, Psa. 2:7; 69:27; especially *to tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. *to speak, to utter words*, Ps. 73:15; Isa. 43:26.

Pual, סֻפַּר pass. of Piel No. 2, *to be narrated*, Ps. 22:31; Job 37:20.

Derivatives, סְפוֹרָה, סַפִּיר [מִסְפָּר], and the four following nouns—

סָפַר m. Ch.—(1) *a scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεύς, *one skilled in the sacred books*, Ezr. 7:12, 21.

סֵפֶר m. with suff. סִפְרִי, pl. סְפָרִים, constr. סִפְרֵי.—

(1) *writing*, Arab. سِفْر, Syr. ܣܶܦܪܳܐ—(*a*) the art of writing and reading, Isa. 29:11, 12, יֹדֵעַ הַסֵּפֶר "one acquainted with writing."—(*b*) a kind of writing, Dan. 1:4, סֵפֶר וּלְשׁוֹן כַּשְׂדִּים "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) *a writing*, whatever is written, used of a bill of sale, Jer 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of *a letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) *a book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically מְגִלַּת סֵפֶר the volume of the book, Psal. 40:8; and κατ' ἐξοχὴν סֵפֶר Isaiah 29:18, as in Arab. الكتاب a book, specially the Koran. סֵפֶר חַיִּים the book of life, God's index of the living, Ps. 69:29; compare Dan. 12:1; Apoc. 20:12, 15. הַסְּפָרִים Dan. 9:2 (holy) books, τὰ γράμματα. עֲשׂוֹת סְפָרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

סְפַר Chald. i. q. Heb. סֵפֶר *a book*, pl. סִפְרִין Ezra 4:15; Dan. 7:10.

סְפָר m.—(1) *numbering*, 2 Ch. 2:16.

(2) [*Sephar*], pr. n. of a town in Arabia, Genesis 10:30; see under the word מֵישָׁא.

סְפָרַד Obad. 20; [*Sepharad*], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. *Bosphorus;* according to the Syr., Ch., and the Hebrew writers *Spain*, which is clearly incorrect. Others suppose *Sipphara*, but this apparently would be rather סִפְרָיִם.

סִפְרָה f. *a book*, i. q. סֵפֶר Ps. 56:9.

[סְפֹרָה (the actually occurring form), see סְפוֹרָה.]

סְפַרְוַיִם 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [*Sepharvaim*], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. *Sipphara* situated in Mesopotamia on the Euphrates. Pl. Gent. noun סְפַרְוִים 2 Kings 17:31.

סֹפֶרֶת ("scribe," as to the feminine form in names of office, compare Lehrg. 468), [*Sophereth*], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סָקַל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie in the root שָׁקַל, ثقل to be heavy, weighty, whence an unused noun סֶקֶל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word בָּאֲבָנִים Deu. 13:11; 17:5; 22:24; compare syn. רָגַם.

Niphal, pass. *to be stoned*, Exod. 19:13; 21:28 seqq.

Piel—(1) i. q. Kal, *to throw stones at* any one, 2 Sa. 16:6, 13.

(2) *to clear from stones, to remove stones from* a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of מֵאֶבֶן Isa. 62:10.

Pual, pass. *to be stoned*, 1 Ki. 21:14, 15.

סַר adj. (root סָרַר No. 2), f. סָרָה pr. *evil;* hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סָרַב an unused root; Chald. *to be refractory, rebellious;* whence—

סָרָב (for סָרֵב, of the form קָטֹל), m. *a rebel*, Eze. 2:6. Some of the Hebrew writers have explained סָרָבִים to be *thorns;* and Castell, in Heptagl. *nettles* (by comparison with סָרַף to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סַרְבֵּל quadril. Ch. to cover (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סַבֵּל prop. to cause to carry; Arabic سربل to put on an under garment, a tunic. Hence—

סַרְבָּלִין m. Chald. *saraballæ*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:21, 27. (Arab. سروال, plur. سراويل; Syr. and Ch. שְׁרְוָלִין, ܫܪܘܠܐ id.; Pers. transposed شلوار id.; whence Gr. σαράβαρα, σαράβαλλα, σαράπαρα; modern Greek σαρβαρίδες; Lat. *sarabara, saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas;* Hungar. and Slav. *schalwary;* Polish *scharmvari;* see Frähn on Ibn Fosslan, page 112, seqq.). [Perhaps, *mantles, cloaks;* see Thes.]

סַרְגּוֹן (perhaps Pers. سرجون "prince of the sun"), [*Sargon*], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סָרַד an unused root; Aram. ܣܪܕ to fear, to tremble; whence—

סֶרֶד ("fear"), [*Sered*], pr. n. m. Gen. 46:14; whence the patron. סַרְדִּי Nu. 26:26.

סָרָה f. (from the root סוּר), prop. *a departing, withdrawing;* hence—

(1) *the violation* of a law, *an offence*, Deut. 19:18.

(2) *departure from Jehovah*, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) *cessation*, Isa. 14:6. Others derive the first and second significations from the root סָרַר to be stubborn; but for this there is no need.

סִרָה ("withdrawing"), [*Sirah*], pr. n. of a fountain, 2 Sa. 3:26.

סָרַח—(1) to pour out, i. q. Arab. سرح (see Diss. Lugdd., p. 700, seqq.). Participle pass. סָרוּחַ *poured forth*, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, גֶּפֶן סֹרַחַת "a spreading vine."

(2) *to be redundant, hanging over*, used of a curtain, Ex. 26:12; part. pass. סָרוּחַ *redundant*, verse 13. Eze. 23:15, סְרוּחֵי טְבוּלִים "redundant (or luxurious) with mitres," wearing long turbans hanging down from their heads.

Niphal, *to be poured forth*, metaph. Jer. 49:7, נִסְרְחָה חָכְמָתָם "is their wisdom poured forth?" compare the root בָּקַק No. 1, *b*. Hence—

סֶרַח masc. *superfluity, redundance*, concrete, *what remains*, Ex. 26:12.

סִרְיוֹן i. q. שִׁרְיוֹן *a coat of mail*, Jer. 46:4; 51:3.

סָרִיס constr. st. סְרִיס, pl. סָרִיסִים const. סָרִיסֵי, סְרִיסֵי and Syr. ܡܣܪܝܣܐ—(1) *a eunuch*, one castrated (see the root סָרַס), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). רַב הַסָּרִיסִים Daniel 1:3; שַׂר הַסָּרִיסִים verse 7, seq., "the prince of the eunuchs," who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any *minister of the court*, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרִיס is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it רַבָּא a prince. Arab. خادم minister. The Syriac, however, always renders it ܡܗܝܡܢܐ a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סָרַךְ or **סְרַךְ** only in plur. סָרְכִין Chald. *a royal minister* of the Persians, Dan. 6:3, seqq. In Targ. סָרְכָא, סָרְכָן, plur. סָרְכִין, stands for the Hebr. שֹׁטֵר

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סֶרֶן as compounded of שַׂר سر a prince, and the servile termination, used in Persic, ־ָךְ, as in the word גִּזְבָּר.

סֶרֶן only in plur. סְרָנִים, סַרְנֵי—(1) *axles of a chariot*, 1 Ki. 7:30 (Syr. ܣܪܢܐ id.) The origin is doubtful.

(2) *princes* (compare قطب an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָרַס an unused root, which had, I expect, the same meaning as the kindred word שֵׁרֵשׁ (denom. from שֹׁרֶשׁ), *to pull up by the roots;* hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. ܣܪܣ, סָרֵס to castrate. Hence סָרִיס سريس castrated (prop. extirpated); whence the secondary verb سرس to be sexually impotent.

סַרְעַפָּה f. *a branch*, i. q. סְעַפָּה with the letter ר inserted, Eze. 31:5. Syr. ܣܪܥܦ to sprout.

סָרַף not used in Kal, i. q. שָׂרַף TO BURN. [Syr. ܣܪܦ.]

PIEL, part. מְסָרֵף *a burner* (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here משרף.

סִרְפָּד m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. κόνυζα; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. ܣܦܕܐ white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. اسپيد, سپيد white; and it cannot seem to be contracted from the word before us.

סָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root סוּר). Only in the part. [except Hos. 4:16] סֹרֵר f. סֹרֶרֶת *refractory, stubborn;* used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase נָתַן כָּתֵף סֹרֶרֶת to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, סָרֵי סוֹרְרִים "those fallen away to the stubborn."

(2) *to be evil*, i. q. Arab. شرّ. Hence סַר.

סָתָה an unused root, Arab. شتا Syr., ܐܣܬܝ (although perhaps these are denominatives), *to pass the winter*. Hence—

סְתָו, סתיו קרי, m. *winter*, Cant. 2:11. (Aram and Arab. شتوة, ܣܬܘܐ id.)

סְתוּר ("hidden"), [*Sethur*], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. שָׂתַם—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, חָסַם, חָתַם, חָטַם which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. סָתוּם *hidden, secret*, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כתיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid.* Job 3:23, "to a man אֲשֶׁר דַּרְכּוֹ נִסְתָּרָה to whom his way is hidden," who does not know how to escape from calamities. Followed by מִן, καλύπτεσθαι ἀπό τινος (compare מִן No. 3, *a*), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by מֵעֵינֵי Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by מִפְּנֵי (Lat *occultari a conspectu alic.* Plaut.), Deut. 7:20; מִלִּפְנֵי Jer. 16:17; מִנֶּגֶד Amos 9:3. Part. נִסְתָּרוֹת *hidden things, secrets*, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by מִן Ps. 55:13, and מִפְּנֵי Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHIL הִסְתִּיר *to hide*. Job 3:10, וַיַּסְתֵּר עָמָל מֵעֵינָי "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by מִן

from any one, Isa. 53:3, כְּאֲשֶׁר for כְּמַסְתֵּר פָּנִים מִמֶּנּוּ מ׳ פ׳ מ׳ "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (מַסְתֵּר is in this place the part. formed in the Chaldee manner, for מַסְתִּיר, which is found in four copies; it is here impers. as if כְּמוֹ אֲשֶׁר מִמֶּנּוּ יַסְתִּירוּ פָּנִים). Specially Jehovah is said *to hide*, or *veil over his face*—(*a*) when he does not regard human affairs, Ps. 10:11; followed by מִן Ps. 51:11, הַסְתֵּר פָּנֶיךָ מֵחֲטָאָי "hide thy face from my sins;" do not regard them, forgive them.—(*b*) when it denotes displeasure (opp. to הֵאִיר פָּנִים) Ps. 30:8; 104:29; followed by מִן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, אַכֵּהוּ הַסְתֵּר וְאֶקְצֹף "I smote them (the people) hiding my face, and being angry."

(2) *to conceal* something from any one, followed by מִן of pers. 1 Sam. 20:2; followed by מִפְּנֵי 2 Ki. 11:2.

(3) *to guard, to defend*, Ps. 31:21; 27:5; followed by מִן from any one, Ps. 64:3.

Hithpael הִסְתַּתֵּר *to hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סִתְרָה, סֵתֶר, מִסְתָּר, מַסְתֵּר, מִסְתּוֹר, and the pr. n. סִתְרִי, סְתוּר.

סְתַר Ch. Pael.—(1) *to hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare כָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סֵתֶר with suff. סִתְרִי.—(1) *a hiding;* hence *something secret, clandestine, hidden*, Jud. 3:19, דְּבַר־סֵתֶר "some secret thing;" 1 Sam. 25:20, סֵתֶר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, בַּסֵּתֶר *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a vail, covering* (Arab. سِتْر, Syr. ܣܶܬܪܳܐ a vail, a curtain), Job 22:14; 24:15; Psa. 81:8, בְּסֵתֶר רַעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סִתְרָה f. i. q. סֵתֶר No. 3, *protection*, Deu. 32:38.

סִתְרִי (for סִתְרִיָּה "protection of Jehovah"), [*Zithri*], pr. n. m. Ex. 6:22.

ע.

Ayin עַיִן an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain). The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲמָלֵק Ἀμαλήκ, עִבְרִי Ἑβραῖος, הוֹשֵׁעַ Ὠσηέ, גִּלְבֹּעַ Γελβουέ, עִיר εἰρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter *r;* and this the LXX. generally express by the letter Γ, as עַזָּה Γάζα, עֲמֹרָה Γόμοῤῥα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as עָלַל عَلَّ to drink a second time, to glean, and עָלַל غَلَّ to insert, to enter; also עָרַב, עֵצָה, עָמַם, עָלַם, עוּר. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עָמַר, עִיר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as בַּעַל, contr. בֵּל, בְּעִי, contr. בִּי. On the other hand, ע when more harshly pronounced was allied in sound —(*a*) to the palatal letters, as ג, כ, ק, see page CL, A CCCLXXVIII, A. also, עָטַר and כָּתַר to surround; נָבַע (נְבָא) and נָבַךְ, נָבַב to bubble forth; Ch. אַרְעָא and אַרְקָא